LOS ANGELES CITY COLLEGE

"RELIGIOUS ATTITUDES OF COLLEGE STUDENTS AT HARVARD UNIVERSITY, RADCLIFFE COLLEGE, AND LOS ANGELES CITY COLLEGE:

Highlights of Comparative Studies made in 1946-48 and in 1966-67"

June, 1967

Ben K. Gold
Office of Research & Development
PURPOSE OF THE STUDY

In November 1946, Professor Gordon Allport of Harvard University and his assistants studied the religious attitudes of a cross section of students at Harvard and Radcliffe and later published a report of this study in the Journal of Psychology 1948, 25, 3-33, titled "Religion of the Postwar College Student."

After the Journal article had come to the attention of personnel at L.A.C.C., a committee of interested faculty obtained permission from Professor Allport to replicate the study at L.A.C.C. The questionnaire used at Harvard-Radcliffe was administered in 1948 to a cross-section of L.A.C.C. students and the findings disseminated in a report by Benjamin K. Swartz and Harold Heywood, "A Comparative Study of the Religious Attitudes of Post-War College Students at Harvard College -- Radcliffe College -- L.A.C.C."

In October 1966, Professor Allport, in a letter to Mr. Charles Boss of the L.A.C.C. Sociology Department, inquired as to whether L.A.C.C. would care to join Harvard and Radcliffe in administering the same questionnaire twenty years later to a comparable sample of students. Mr. Boss forwarded Professor Allport's letter to President Glenn Gooder, who in turn forwarded the request to the Office of Research and Development. All concerned felt that, if at all feasible, L.A.C.C. should cooperate in the study, and a letter agreeing to participate was sent to Professor Allport.
PROCEDURE OF THE STUDY

Following receipt of the L.A.C.C. letter expressing cooperation, Mr. Dean R. Hoge of Harvard responded with a suggested plan for conducting the study. Essentially, Mr. Hoge offered to process the data and send computer printouts and an analysis of his findings if we would arrange to administer a questionnaire to about 500 students approximating a cross-section of the L.A.C.C. student body.

Through the cooperation of Dr. Max Sheanin, Chairman of the Psychology Department and faculty of that department, the questionnaire was administered in March, 1967 to about 500 students enrolled in Psychology 1. The completed questionnaires were returned to Mr. Hoge, and a preliminary analysis was later received from Mr. Hoge. The findings of this study are essentially highlights selected from the data and analysis furnished by Mr. Hoge.

The final report of the project will be a detailed sophisticated comparative analysis of the findings of the survey conducted at Harvard, Radcliffe, L.A.C.C., and other participating colleges. For information concerning this complete analysis, the reader is advised to contact Mr. Dean R. Hoge of the Department of Social Relations at Harvard University.

FINDINGS

The following tables present some of the comparative statistics found at Harvard, Radcliffe, and L.A.C.C., both now and twenty years ago. Statements in the tables are abbreviated in some instances. The complete questionnaire is appended to this report.
TABLE 1 - Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?
Item #3 (in percentages)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>123</td>
<td>362</td>
<td>85</td>
<td>87</td>
<td>94</td>
<td>253</td>
<td>144</td>
<td>224</td>
</tr>
<tr>
<td>Yes</td>
<td>76</td>
<td>59</td>
<td>82</td>
<td>55</td>
<td>64</td>
<td>55</td>
<td>78</td>
<td>71</td>
</tr>
<tr>
<td>No</td>
<td>14</td>
<td>25</td>
<td>12</td>
<td>25</td>
<td>27</td>
<td>28</td>
<td>10</td>
<td>18</td>
</tr>
<tr>
<td>Doubtful</td>
<td>10</td>
<td>16</td>
<td>6</td>
<td>20</td>
<td>9</td>
<td>16</td>
<td>12</td>
<td>11</td>
</tr>
</tbody>
</table>

* non-veterans only

TABLE 2 - To what degree has religion been an influence in your upbringing?
Item #4 (in percentages)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>414</td>
<td>361</td>
<td>86</td>
<td>87</td>
<td>308</td>
<td>253</td>
<td>144</td>
<td>224</td>
</tr>
<tr>
<td>Very marked</td>
<td>16</td>
<td>27</td>
<td>29</td>
<td>23</td>
<td>20</td>
<td>23</td>
<td>33</td>
<td>38</td>
</tr>
<tr>
<td>Moderate</td>
<td>44</td>
<td>39</td>
<td>32</td>
<td>43</td>
<td>45</td>
<td>42</td>
<td>43</td>
<td>42</td>
</tr>
<tr>
<td>Slight</td>
<td>34</td>
<td>30</td>
<td>29</td>
<td>28</td>
<td>32</td>
<td>30</td>
<td>21</td>
<td>18</td>
</tr>
<tr>
<td>None at all</td>
<td>6</td>
<td>4</td>
<td>11</td>
<td>7</td>
<td>3</td>
<td>5</td>
<td>4</td>
<td>2</td>
</tr>
</tbody>
</table>
### TABLE 3 - Comparison of home religious tradition and present religious tradition of preference (in percentages)

Item #4a and 3a

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>H</td>
<td>P</td>
<td>H</td>
<td>P</td>
<td>H</td>
<td>P</td>
<td>H</td>
<td>P</td>
</tr>
<tr>
<td>No.</td>
<td>414</td>
<td>389</td>
<td>362</td>
<td>362</td>
<td>86</td>
<td>86</td>
<td>87</td>
<td>87</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>15</td>
<td>11</td>
<td>21</td>
<td>11</td>
<td>13</td>
<td>14</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>Anglo Catholic or Eastern Orthodoxy</td>
<td>4</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Protestant Christianity</td>
<td>41</td>
<td>18</td>
<td>39</td>
<td>11</td>
<td>36</td>
<td>28</td>
<td>41</td>
<td>13</td>
</tr>
<tr>
<td>Liberalized Protestantism</td>
<td>7</td>
<td>6</td>
<td>7</td>
<td>4</td>
<td>8</td>
<td>9</td>
<td>7</td>
<td>6</td>
</tr>
<tr>
<td>Ethical but not theological Christianity</td>
<td>4</td>
<td>11</td>
<td>3</td>
<td>14</td>
<td>5</td>
<td>5</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>Some form of Judaism</td>
<td>16</td>
<td>6</td>
<td>19</td>
<td>7</td>
<td>16</td>
<td>8</td>
<td>24</td>
<td>10</td>
</tr>
<tr>
<td>Other</td>
<td>8</td>
<td>15</td>
<td>3</td>
<td>2</td>
<td>11</td>
<td>8</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Multiple responses</td>
<td>6</td>
<td>11</td>
<td>4</td>
<td>18</td>
<td>11</td>
<td>11</td>
<td>7</td>
<td>20</td>
</tr>
<tr>
<td>None</td>
<td>--</td>
<td>17</td>
<td>--</td>
<td>11</td>
<td>--</td>
<td>8</td>
<td>--</td>
<td>9</td>
</tr>
<tr>
<td>New type needed</td>
<td>--</td>
<td>13</td>
<td>--</td>
<td>16</td>
<td>--</td>
<td>6</td>
<td>--</td>
<td>20</td>
</tr>
<tr>
<td>Doubtful about need</td>
<td>--</td>
<td>13</td>
<td>--</td>
<td>16</td>
<td>--</td>
<td>6</td>
<td>--</td>
<td>20</td>
</tr>
</tbody>
</table>

H: Home tradition  P: Present preference

### TABLE 4 - During the past six months I have gone to Church (in percentages)

Item #11a

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>About once a week</td>
<td>25</td>
<td>20</td>
<td>39</td>
<td>20</td>
<td>24</td>
<td>16</td>
<td>35</td>
<td>29</td>
</tr>
<tr>
<td>About every other week</td>
<td>7</td>
<td>7</td>
<td>9</td>
<td>5</td>
<td>6</td>
<td>9</td>
<td>9</td>
<td>8</td>
</tr>
<tr>
<td>Average once a month</td>
<td>20</td>
<td>13</td>
<td>10</td>
<td>15</td>
<td>13</td>
<td>8</td>
<td>11</td>
<td>15</td>
</tr>
<tr>
<td>Once or twice only</td>
<td>28</td>
<td>30</td>
<td>26</td>
<td>38</td>
<td>36</td>
<td>19</td>
<td>26</td>
<td>21</td>
</tr>
<tr>
<td>Not at all</td>
<td>20</td>
<td>30</td>
<td>16</td>
<td>23</td>
<td>21</td>
<td>48</td>
<td>19</td>
<td>28</td>
</tr>
</tbody>
</table>

* Non-veterans only
### TABLE 5 - During the past six months I have prayed (in percentages)

<table>
<thead>
<tr>
<th></th>
<th>HARVARD 1946</th>
<th>RADCLIFFE 1946</th>
<th>LACC MEN 1948</th>
<th>LACC WOMEN 1948</th>
</tr>
</thead>
<tbody>
<tr>
<td>No.</td>
<td>123* 359</td>
<td>86 87</td>
<td>73h 251</td>
<td>143 221</td>
</tr>
<tr>
<td>Daily</td>
<td>22 12</td>
<td>35 13</td>
<td>19 10</td>
<td>36 29</td>
</tr>
<tr>
<td>Fairly frequently</td>
<td>14 10</td>
<td>18 11</td>
<td>10 11</td>
<td>16 22</td>
</tr>
<tr>
<td>Occasionally</td>
<td>14 17</td>
<td>8 21</td>
<td>17 20</td>
<td>15 25</td>
</tr>
<tr>
<td>Rarely</td>
<td>26 21</td>
<td>12 16</td>
<td>21 27</td>
<td>17 13</td>
</tr>
<tr>
<td>Never</td>
<td>24 40</td>
<td>27 39</td>
<td>33 32</td>
<td>16 10</td>
</tr>
</tbody>
</table>

* non-veterans only

### TABLE 6 - Check the one statement which most nearly expresses your belief (concerning the Deity) - (in percentages)

<table>
<thead>
<tr>
<th></th>
<th>HARVARD 1946</th>
<th>RADCLIFFE 1946</th>
<th>LACC MEN 1948</th>
<th>LACC WOMEN 1948</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1946</td>
<td>1946</td>
<td>1948</td>
<td>1948</td>
</tr>
<tr>
<td></td>
<td>1946</td>
<td>1946</td>
<td>1967</td>
<td>1967</td>
</tr>
<tr>
<td></td>
<td>1948</td>
<td>1967</td>
<td>1948</td>
<td>1967</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>123* 350</td>
<td>86 83</td>
<td>86* 245</td>
<td>134 217</td>
</tr>
<tr>
<td>infinitely wise omnipotent Creator</td>
<td>25 16</td>
<td>40 13</td>
<td>34 25</td>
<td>37 39</td>
</tr>
<tr>
<td>Infinitely intelligent &amp; friendly Being</td>
<td>27 19</td>
<td>19 18</td>
<td>15 22</td>
<td>30 27</td>
</tr>
<tr>
<td>Vast Impersonal spiritual source</td>
<td>10 7</td>
<td>7 14</td>
<td>6 6</td>
<td>5 5</td>
</tr>
<tr>
<td>&amp; neither believe or disbelieve in God</td>
<td>17 18</td>
<td>12 14</td>
<td>21 16</td>
<td>13 8</td>
</tr>
<tr>
<td>Only power is natural law</td>
<td>7 15</td>
<td>9 14</td>
<td>10 9</td>
<td>3 3</td>
</tr>
<tr>
<td>Universe is merely a machine</td>
<td>2 5</td>
<td>2 8</td>
<td>3 4</td>
<td>1 2</td>
</tr>
<tr>
<td>None of these alternatives</td>
<td>12 20</td>
<td>11 17</td>
<td>11 19</td>
<td>11 17</td>
</tr>
</tbody>
</table>

* non-veterans only
### TABLE 7 - The Person of Christ (check the position that best corresponds to your own view) - (in percentages)
Item #15

<table>
<thead>
<tr>
<th>Alternative</th>
<th>HARVARD 1946</th>
<th>RADCLIFFE 1946</th>
<th>LACC MEN 1948</th>
<th>LACC WOMEN 1948</th>
</tr>
</thead>
<tbody>
<tr>
<td>No.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The human incarnation of God</td>
<td>122*</td>
<td>354</td>
<td>86</td>
<td>86*</td>
</tr>
<tr>
<td></td>
<td>30</td>
<td>23</td>
<td>42</td>
<td>42</td>
</tr>
<tr>
<td>Great prophet or teacher</td>
<td>51</td>
<td>48</td>
<td>50</td>
<td>49</td>
</tr>
<tr>
<td>Probably a mythical figure</td>
<td>4</td>
<td>4</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>None of these alternatives</td>
<td>15</td>
<td>26</td>
<td>8</td>
<td>24</td>
</tr>
</tbody>
</table>

* Non-veterans only

### TABLE 8 - How has your experience at college affected you? (in percentages)
Item #18a

<table>
<thead>
<tr>
<th>Alternative</th>
<th>HARVARD 1946</th>
<th>RADCLIFFE 1946</th>
<th>LACC MEN 1948</th>
<th>LACC WOMEN 1948</th>
</tr>
</thead>
<tbody>
<tr>
<td>No.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Made me more religious</td>
<td>Not available</td>
<td>Not available</td>
<td>Not available</td>
<td>Not available</td>
</tr>
<tr>
<td>Made me less religious</td>
<td>22</td>
<td>10</td>
<td>11</td>
<td>4</td>
</tr>
<tr>
<td>No effect in this regard</td>
<td>64</td>
<td>74</td>
<td>83</td>
<td>83</td>
</tr>
</tbody>
</table>

* Non-veterans only
TABLE 9 - How do you feel about the frequently mentioned conflict between the findings of science and the principal (basic) contentions of religion? (In percentages)

<table>
<thead>
<tr>
<th>Item #12</th>
<th>HARVARD 1946</th>
<th>RADCLIFFE 1946</th>
<th>LACC MEN 1948 (W Men)</th>
<th>LACC WOMEN 1948 (W Women)</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>386</td>
<td>352</td>
<td>86</td>
<td>215</td>
</tr>
<tr>
<td>Religion and science clearly support one another</td>
<td>21 16</td>
<td>Not available 18</td>
<td>29 21</td>
<td>Not available 18</td>
</tr>
<tr>
<td>Conflict is negligible (more apparent than real)</td>
<td>32 37</td>
<td>Not available 42</td>
<td>24 15</td>
<td>Not available 22</td>
</tr>
<tr>
<td>Conflict is considerable but not irreconcilable</td>
<td>17 17</td>
<td>Not available 13</td>
<td>20 27</td>
<td>Not available 29</td>
</tr>
<tr>
<td>Conflict is very considerable, perhaps irreconcilable</td>
<td>14 19</td>
<td>Not available 15</td>
<td>14 21</td>
<td>Not available 18</td>
</tr>
<tr>
<td>Conflict is definitely irreconcilable</td>
<td>16 11</td>
<td>Not available 12</td>
<td>13 16</td>
<td>Not available 13</td>
</tr>
</tbody>
</table>

TABLE 10 - The Church (check the view that best corresponds to your own attitude) (In percentages)

<table>
<thead>
<tr>
<th>Item #13</th>
<th>HARVARD 1946</th>
<th>RADCLIFFE 1946</th>
<th>LACC MEN 1948 (W Men)</th>
<th>LACC WOMEN 1948 (W Women)</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>170</td>
<td>349</td>
<td>63</td>
<td>86</td>
</tr>
<tr>
<td>The Church is the one sure &amp; infallible foundation of civilized life</td>
<td>6 1</td>
<td>6 0</td>
<td>17 6</td>
<td>22 14</td>
</tr>
<tr>
<td>On the whole the Church stands for the best in human life</td>
<td>36 28</td>
<td>40 26</td>
<td>46 48</td>
<td>49 53</td>
</tr>
<tr>
<td>There is certain doubt concerning nature of total influence of the Church</td>
<td>18 25</td>
<td>13 20</td>
<td>12 12</td>
<td>12 9</td>
</tr>
<tr>
<td>The total influence may be harmful</td>
<td>6 10</td>
<td>2 9</td>
<td>7 7</td>
<td>3 6</td>
</tr>
<tr>
<td>Stronghold of Church is much that is unwholesome to human welfare</td>
<td>10 5</td>
<td>6 9</td>
<td>7 9</td>
<td>3 4</td>
</tr>
<tr>
<td>Insufficient familiarity</td>
<td>4 5</td>
<td>8 5</td>
<td>6 6</td>
<td>4 4</td>
</tr>
<tr>
<td>A different attitude</td>
<td>20 26</td>
<td>25 31</td>
<td>5 12</td>
<td>2 11</td>
</tr>
</tbody>
</table>
CONCLUSIONS

The Harvard researchers report two major findings of their study at Harvard and Radcliffe:

(1) Since 1946 religious beliefs have become more liberal, traditional religious behavior (Church attendance, prayer) has declined, and religious commitment is rarer. The changes from 1946 to 1966 were greater than had been anticipated.

(2) The women reported less religious conservatism than the men, contrary to almost every study of religious attitudes and behavior done in America or England.

The change at L.A.C.C. over twenty years has been less than at Harvard-Radcliffe. Beliefs about the Deity and about the Person of Christ have changed little at L.A.C.C., but they have changed considerably at Harvard-Radcliffe.

Following are some observations relevant to significant findings of the study:

(1) Both men and women at L.A.C.C. profess less need for religious orientation and belief in 1967 than in 1948 (Table I). The decline in yes responses of less than 10% is considerably below the Harvard and Radcliffe figures of 17% and 27% respectively, however.

(2) In 1946, 52% of the Harvard men and 49% of the Radcliffe women expressed belief in a personal God (Table 6, responses 1 and 2). In 1966 these figures dropped to 35% and 31% respectively. At L.A.C.C., the drop was negligible with figures of 49% and 67% for men and women respectively in 1948, compared with 47% and 66% in 1967.

(3) 48% of the L.A.C.C. women in both 1948 and 1967 expressed their belief in Christ as the human incarnation of God. The corresponding figures in 1948 and 1967 for Radcliffe students were 42% and 24%. Both L.A.C.C. men and Harvard students showed a decline of about 7% (Table 7).

(4) The 1967 L.A.C.C. sample has a much lower percentage of Jews and a slightly higher percentage of Roman Catholics than the 1948 sample. It has fewer Protestant men and more Protestant women than the 1948 sample. Other differences are small (Table 3). A crosstab analysis performed at Harvard indicates that, putting both sexes together, the most stable traditions are Judaism, which retains 73% of those reared in it; Catholicism, retaining 60%; Protestantism, retaining 58%.
Five of six L.A.C.C. students claim their college experience has not affected their religious attitude (Table 8). About two thirds of the Harvard-Radcliffe group make a similar claim.

The shift since 1948 is toward the perception of more conflict between science and religion, but not irreconcilable conflict. Those respondents choosing responses #4 and #5 in Table 9 were asked if science must give way; if religion must give way in the perceived conflict; 71% of the L.A.C.C. men and 80% of the women said that religion must give way. In the Harvard-Radcliffe Study the figures were 97% and 96%. In summary, a little over 1/3 of the students see little conflict between science and religion; 2/3 see some conflict and most of them think religion must give way.

The L.A.C.C. overall pattern relating to Church attitude (Table 10) is a slight decrease in positive attitudes. The L.A.C.C. students have a very much more favorable attitude toward the Church than Harvard and Radcliffe students, and the decrease in favorable attitudes from 1948 to 1967 is very much smaller at L.A.C.C. than at Harvard and Radcliffe.

The detailed Harvard analysis of the data presents adjusted percentages to lessen bias in the samples and considers changes in the nature of the college populations over the twenty year period. These sophistications produce little change in the figures presented in this report, however, and trends indicated here appear to have validity.

Appreciation is hereby expressed to Mr. Dean R. Hoge of Harvard University for permission to disseminate these findings to faculty of L.A.C.C. and other interested persons.
ATTITUDE INVENTORY: ASPECTS OF RELIGIOUS BELIEF

Instructions: This Inventory does not ask you to give your name. It is strictly anonymous.

At the same time, its successful use in research imposes two requirements:
(1) It should not be answered too hastily. Some questions will require reflection. Authentic and well-considered statements, without influence from outside, are wanted. So, please take your time, and ponder the questions adequately before answering them.
(2) In order not to bias the sample, all papers must be returned.

1. Age _______ Sex _______ College class _________

2. On the whole would you say that the major emphasis in your course of college study is on:
   _______ Humanities
   _______ Social Sciences
   _______ Natural and biological sciences
   _______ Other: _________
   a) Size of city where you spent most childhood and teenage years:
      _______ 0 - 5000
      _______ 5000 - 20,000
      _______ 20,000 - 100,000
      _______ Over 100,000

3. Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?
   _______ Yes
   _______ No
   _______ Doubtful
   a) If _______ yes, do you think that on the whole the tradition and literature of some great religious system now existing satisfactorily meets your own religious needs, or do you think a substantially new type of religion is required?

The following religious system strikes me on the whole as adequate:
   _______ Roman Catholicism
   _______ Anglo-Catholicism or Eastern Orthodoxy
   _______ Protestant Christianity
   _______ Liberalized Protestantism (e.g., Unitarianism, Universalism)
   _______ Ethical but not theological Christianity (e.g., humanism, ethical culture)
   _______ Some form of Judaism
   _______ Other: (specify) _________
   _______ A substantially new type of religion is required

4. To what degree has religion been an influence in your upbringing?
   _______ Very marked
   _______ Moderate
   _______ Slight
   _______ None at all
a) What was the character of this influence (if there was any at all)?

- Roman Catholicism
- Anglo-Catholicism or Eastern Orthodoxy
- Protestant Christianity
- Liberalized Protestantism (e.g., Unitarianism, Universalism)
- Ethical but not theological Christianity (e.g., humanism, ethical culture)
- Some form of Judaism
- Other: (specify)

b) Are you affiliated formally with some church or synagogue?

- Yes, same as in (a) above
- Yes, but with a different affiliation (specify)
- No

If you were brought up under some religious influence, has there been a period in which you have reacted either partially or wholly against the beliefs taught?

- Yes
- No
- Doubtful

a) If you reacted against the beliefs taught, did the doubt start:

- Before age 10
- 10 - 12
- 12 - 15
- 15 - 20
- After 20

b) If you have reacted against the beliefs taught, would you say that at the present time you

- are in substantial agreement with the beliefs taught
- are in partial agreement with them
- wholly disagree with them

6. If at any time you felt yourself to be religious, which factors in the following list do you consciously recognize to have been contributing reasons? Check as many as apply.

- Parental influence
- Personal influence of people other than parents
- Sorrow or bereavement
- Sex turmoil
- A mystical experience (perhaps not fully understood)
- Aesthetic appeal
- Conformity with tradition
- Fear or insecurity
- Gratitude
- Studies in school or college
- Reading outside of school and college
- Church teachings

7. A few miscellaneous questions:

a) "The world is a hazardous place in which men are basically evil and dangerous."

- I tend to agree
- I tend to disagree

b) If I were to express a greater fear of one of the following types of criminals, I would say I am more afraid of:

- gangsters
- swindlers

b) I regard myself as

- particularly prone to sympathize with any 'underdog'
- not particularly prone to sympathize with any 'underdog'

c) Which of the following three statements seems on the whole most descriptive of yourself?

- I don't think I'm prejudiced at all
- I know I have prejudices and regard them as natural and unavoidable
- I know I have prejudices and am somewhat ashamed of the fact
8. a) How, in general, does the firmness of your belief in religion compare with your mother's belief?

- More firm
- About the same
- Less firm
- Don't know

b) With your father's belief?

- More firm
- About the same
- Less firm
- Don't know

9. How would you say that your own religious sentiments and needs compare with those of other young people of your own age?

- Stronger than average
- About average
- Less strong than average

10. Do you feel that your views regarding religion, no matter what they are, in any way mark you off from your contemporaries, so that you sometimes feel embarrassed or isolated because of these views?

- Yes
- No
- Doubtful

11. Check the one statement which more nearly describes your conduct:

a) During the past six months, I have gone to Church

- About once a week
- On an average once a month
- About every other week
- Once or twice only
- Not at all

b) During the past six months, I have prayed

- Daily
- Occasionally
- Fairly frequently
- Rarely
- Never

c) During the past six months, I have experienced a feeling of reverence, devotion, or dependence upon a Supreme Being

- Daily
- Occasionally
- Frequently
- Rarely
- Never

12. How do you feel about the frequently mentioned conflict between the findings of science and the principal (basic) contentions of religion?

- a. To my mind religion and science clearly support one another
- b. The conflict is negligible (more apparent than real)
- c. The conflict is considerable, but probably not irreconcilable
- d. The conflict is very considerable, perhaps irreconcilable
- e. The conflict is definitely irreconcilable

a) If you have checked items (d) or (e) above, choose between the following alternatives:

- It seems to me that religion must give way to scientific formulations
- Science in all important respects must give way to religious formulations

13. The Church (check the view that best corresponds to your own attitude)

1. The Church is the one sure and infallible foundation of civilized life. Every member of society ought to be educated in it and required to support it.

2. On the whole, the Church stands for the best in human life, although certain minor shortcomings and errors are necessarily apparent in it, as in all human institutions.

3. There is certain doubt concerning the nature of the total influence of the Church. It is possible that the Church may do a good deal of harm.
While the intentions of most individual Church members are no doubt good, the total influence of the Church may be on the whole harmful.

The Church is a stronghold of much that is unwholesome and dangerous to human welfare. It fosters intolerance, bigotry, and ignorance.

Insufficient familiarity with the problem.

A different attitude, as follows: (briefly)

The following several questions concern the nature of the Deity. Check the one statement which most nearly expresses your belief.

1. There is an infinitely wise, omnipotent Creator of the universe and of natural laws, whose protection and favor may be supplicated through worship and prayer. God is a personal God.

2. There is an infinitely intelligent and friendly Being, working according to natural laws through which He expresses His power and goodness. There is the possibility of communication with this Deity in the sense that prayer may at least affect our moral attitude toward nature and toward our own place in the scheme of things.

3. There is a vast, impersonal, spiritual source or principle throughout nature and working in man, incapable of being swayed or communicated with through prayer.

4. Because of our necessary ignorance in this matter, I neither believe nor disbelieve in a God.

5. The only power is natural law. There is neither a personal creator nor an infinite intelligent Being. Nature is wholly indifferent to man. Natural law may be spoken of as "spiritual force," but this in no way adds to or changes its character.

6. The universe is merely a machine. Man and nature are creatures of cause and effect. All notions of a Deity as an Intelligent Being or as a "spiritual force" are fictions, and prayer is a useless superstition.

7. None of these alternatives sufficiently resembles my views to justify a choice between them.

a) Do you think of God as a personal or impersonal being?
   1. God is a personal being
   2. God is impersonal
   3. God encompasses both personal and impersonal
   4. I am doubtful

b) What difference would the non-existence of God make in your daily life?
   1. Great difference (in behavior, opinions, feelings)
   2. Small or minor difference
   3. No difference at all
   4. Doubtful or uncertain

The Person of Christ (check the position that best corresponds to your own view)

1. Christ, as the Gospels state, should be regarded as divine— as the human incarnation of God.

2. Christ should be regarded merely as a great prophet or teacher, much as the Muslims accept Mohammed, or as the Chinese accept Confucius.

3. In all probability Christ never lived at all, but is purely mythical figure.

4. None of these positions expresses my views well enough to justify a choice.
5.

16. Immortality (check the position that best corresponds to your own view)
   __________ 1. I believe in personal immortality, i.e., the continued existence of the soul as an individual and separate entity.
   __________ 2. I believe in reincarnation—the continued existence of the soul in another body.
   __________ 3. I believe in the continued existence of the soul merely as a part of a universal spiritual principle.
   __________ 4. I believe that a person's immortality resides merely in his influence upon his children and upon social institutions.
   __________ 5. I disbelieve in immortality in any of these senses.
   __________ 6. None of the alternatives sufficiently resembles my views to justify a choice between them; or I have no view at all about this matter.

17. Please mark the extent of your agreement with each of the following statements:
   a) If religion is to play a useful role in life, it should be regarded entirely as a natural human function. It should have nothing whatever to do with supernatural notions.
      __________ On the whole I tend to agree
      __________ On the whole I tend to disagree
      __________ No opinion
   b) Denominational distinctions, at least within Protestant Christianity, are out of date, and may as well be eliminated as rapidly as possible.
      __________ On the whole I tend to agree
      __________ On the whole I tend to disagree
      __________ No opinion
   c) Religion, as Karl Marx said, is the opiate of the people. People must claim what is rightfully theirs without the reactionary handicap of religious faith. Therefore, active resistance to organized religious forces is needed.
      __________ On the whole I tend to agree
      __________ On the whole I tend to disagree
      __________ No opinion

18. How has your experience at college affected you? (check one of the alternatives in a and one of the alternatives in b.)
   a) __________ On the whole has made me more religious
      __________ On the whole has made me less religious
      __________ No effect in this regard
   b) __________ On the whole made me more interested in the problems religion seeks to answer
      __________ On the whole made me less interested in the problems religion seeks to answer
      __________ No effect in this regard

19. Have you read any modern theologians or religious thinkers?
    __________ Some
    __________ Very little or none

20. Insofar as I try to follow ethical rules of conduct, I would say that these rules are:
    __________ 1. Judeo-Christian in character and to my mind related to my own religious beliefs.
    __________ 2. Of Judeo-Christian origin but for me are now detached from religious significance.
    __________ 3. Largely of a secular nature—derived from aesthetic and philosophic and scientific standards and considerations.